

# *The Brooklyn Jewish Center Review*

## THE DUCE AND THE JEWS

By HAROLD BERMAN

## REPUDIATE THE "COUNCIL FOR AMERICAN JUDAISM"

By DR. ISRAEL H. LEVINTHAL

## HITLER'S FIRST VICTIM

By DR. HELEN HIRSCH

## OF A FINE CITIZEN AND GOOD FRIEND

By WILLIAM I. SIEGEL

## THE SANDWICH MAN

By ALFRED WERNER

## A CHALLENGE TO ORGANIZED RELIGION

By DR. SAMUEL NEWMAN

## NEWS OF THE MONTH

By LESTER LYONS

MARCH

1943

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BUY WAR BONDS AND STAMPS AT THE CENTER

# BROOKLYN JEWISH CENTER REVIEW

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No. 29

## The Jews in Shushan—and the Jews in Nazi-Lands Today

THE story of Purim which we shall read within a few days will have a poignant meaning to the Jews in Nazi-lands today. They are actually experiencing the tragedy which only threatened the Jews in Persia in the days of Haman of old. And yet, the end of that ancient tale must bring to them a glimpse of hope and faith even in their dire distress. Hitler's policy of slaughtering all the Jews under his domain is but the duplication of the policy formulated by Haman: "to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women."

A miracle saved the Jews in Persia in those ancient days. A miracle is taking place in our own day that will mark the same end to the modern Hamans. For the cause of the Jew is today also the cause of all the United Nations. The Haman of today has shown that his attack upon the Jew was only to blind the world to his real intent, to destroy all that democracy and civilization and religion have achieved throughout the ages.

The cause of Israel is interlinked with the cause of humanity. The triumph of humanity must also mark the triumph of the Jew. We shall yet behold a new Purim, when not only to the Jews, but to all peoples, there shall be "light and gladness, joy and honor!"

—I. H. L.

## A DECADE OF ACHIEVEMENT

NO one can read the report on the Center's progress covering the past ten years, as published in the last issue of the *Review*, without a feeling of admiration for the part played by Mr. Joseph M. Schwartz, who guided the destinies of the institution during that period. Wisely Mr. Schwartz chose to embody in his annual message this birds-eye view of the remarkable progress made during the last decade. Modestly, how-

ever, he does not claim full credit for what has been accomplished, and desire to share it with those who worked with him and stood ready to cooperate whenever called upon to help. And yet it must be admitted that it was the example he set that was responsible for the activities in which his associates participated. Soft-spoken by nature, he never commanded but accomplished results through appeal. No one could refuse to work with him knowing the sacrifice he himself was ready to make for the cause he sponsored.

Mr. Schwartz is included in the small group of men who brought about the organization of the Brooklyn Jewish Center. The story is told that when he and his brothers were approached to join the first group of contributors to the organization fund of the Center, he asked his callers to name the amount. They cited a substantial sum, expecting the Schwartz Brothers, Mr. Schwartz's firm, to bargain down to a lesser amount. To their amazement Mr. Schwartz said that it wasn't enough and offered a larger sum.

Since that time his heart and soul has been with the Center. He served in various capacities until elected President ten years ago. Up to that point the Brooklyn Jewish Center was his "second home." From then on it almost became his first home.

Never did an institution have a more devoted servant; seldom has a cause boasted of a more loyal following. He practically dedicated his whole life to solve the many problems, financially and otherwise, that confronted the Center. He tackled them one by one until they were brought to a successful solution. He turns over the Center to his successor in a much healthier condition than it has ever been.

For all this the Brooklyn Jewish Center will be grateful to Joseph M. Schwartz. His many friends are anxious to do him honor and to express their admiration for him at the Testimonial Dinner arranged for March 28th. It will be a tribute well deserved

for a lifetime of service, rendered not only to our own institution but to most worthy causes and movements in Jewish life.

—J. G.

## VANDALISM IN BROOKLYN

ONE of the sad manifestations of our troublesome times is that of vandalism. The term covers all acts of annoyance, willful destruction of property, damage to life and limb—and all just for the purpose of showing your neighbor how little you like him.

During the past year Brooklyn Jews have been suffering considerably from this evil. The cases have been many and varied in degree. The most commonplace act of vandalism is a stone thrown through a synagogue window. The most flagrant case, however, reached the point of doors having being forced open, holy scrolls and other sacred articles scattered on the floor and other unspeakable defilement committed. Nor is the act of vandalism always confined to synagogues and rabbis' residences. A salvage depot established by the American Jewish Congress in Flatbush was subjected to the attacks of vandals.

The police have been repeatedly apprised of the situation, but were generally inclined to view it as the acts of loafers. Of course, they made an effort to catch the loafers. In many instances they sent their patrol cars cruising in the neighborhood of attacked synagogues. Beyond this, however, the police could not go, although the general theory was that vandalism was inspired by subversive elements who were trying to foment trouble and create disturbances.

The Brooklyn Jewish Community Council has been watching the situation with growing apprehension. Its President, Rabbi Levinthal, has had a number of interviews with high police officials. He came away with the impression that these officials were determined to stamp out the new plague.

At the same time, the Council contacted organizations in order to determine the extent of the evil, and is

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Emanuel Greenberg, President. Max Herzfeld and Hyman Aaron, Vice Presidents. David Goodstein, Treas. Maurice Bernhardt, Secretary Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

convinced that vandalism is more than a few sporadic incidents.

Greater alertness, both on the part of the police and on the part of the Jewish community, will be necessary to end the evil and, while hysteria is to be avoided, it is necessary to report each case as it occurs promptly both to the Council as well as to the police.

## A LEAGUE OF FRIGHTENED JEWS

(From an editorial in the "London Jewish Chronicle.")

**S**TORIES are going round of feelers being put out for the start of a camouflaged anti-Zionist movement which beneath its skin would seem to conceal a good deal of the spirit of the old League of British Jews. The move is being made, it seems, by respected, well-meaning, but misguided members of the Community, whose identity will be readily recognizable when we say that the principles on which they take their stand are that Jews are not a nation but a sect or community distinguishable from their fellow-countrymen only by differences of religious faith. A playing up of what they deem to be Judaism so long as there is not any Palestine about it, and of Palestine so long as there is nothing of a Jewish State about it, and a playing down of any suggestion of a Jewish army are other familiar features. These dear Bourbons may believe that the present moment is propitious for their action. They may feel confident of a sympathetic reception for their views by large numbers of non-Jewish citizens. They may even be impressed with what they perhaps regard as the successful incursion into the communal domain of the defunct and unmourned League mentioned above. Here, and for the moment we would only direct their attention to some pertinent remarks in a brilliant new book called "Why a Jewish State," by Mr. Leon I. Feuer.

Can one conceive of anything more likely to start up the spirit of Jew-hunt than the organization of a League of Frightened Jews?

### Purim Services, March 20th

The Megillah, or Book of Esther, will be read at the special Purim services in our Synagogue on Saturday evening, March 20th at 7:15. On Sunday morning, March 21st the Megillah will again be read at 8 and 9 a.m.

# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

**I** HAVE refrained in all these weeks from discussing the attitude of that small group of Reform rabbis and laymen who have organized themselves into the so-called Council for American Judaism. And I have refrained because I had hoped that these men would realize the gravity of their action, that they would yield to the warnings and pleadings of Jews throughout the land not to do aught that would add to the plight—already so desperate—of their suffering brethren in so many lands to whom Palestine is today the only ray of hope.

For a while there was a truce, and hope filled the hearts of all Jews that reason and justice would triumph. But it was not to be. The truce is ended, and this handful of men—who are supposed to be spiritual leaders in Israel—are determined to go on with their deadly work of thwarting the Jews in the realization of the one hope that is sustaining so many of them in their suffering and misery—the establishment of the Jewish Homeland in Palestine.

It is not for the ordinary man to fathom the minds of these so-called leaders. One would have to summon the greatest psychiatrists to make a study of the complexes of self-hate, of fear, of cowardice that fill their minds and hearts.

The issue that they present is not freedom of thought or expression. No one compels them or any one else to become a Zionist or to adopt the Zionist philosophy of Jewish life. Every one is free to adopt any philosophy of Jewish life that he may desire. No one questions the right of this little group to remain anti-Zionists. But there is a difference between being non-Zionist, or even anti-Zionist, and undertaking a venture to hinder and to destroy Zionism. That requires not courage, but *chutzpah*. That is evidence not just of a difference in opinion but of an irresponsibility which one cannot associate with true leadership. I doubt if among any people fighting for its life today there can be found a man who would stoop so low as did one of this "spiritual"

group who, at a recent dinner, gave expression to the "noble" sentiment that Zionism "is against democracy and against the principles of the Atlantic Charter!"

How the Mufti and his Nazi supported henchmen among the Arabs will seize upon this "prophetic" utterance of our Jewish Quisling.

These men have set out on a campaign of destruction of Jewish hopes. In such an instance we must accept the challenge. We must show by action that they do not speak for the rank and file of the Jewish people. But we must do more. We must show them our resentment of their traitorous action. We must let them know that as long as they persist in their efforts actively to harm the Zionist aim and actively to prevent its realization, they cannot expect to have any part in the activities of that people whose great hope they aim to destroy.

Of all the Reform Rabbis in Brooklyn, we are happy to note, only two are aligned with this unholy venture. It is our earnest hope that these two will soon realize the error of their ways and free themselves of the shame that such action must bring to them.

It was heartening to see that the students of the Hebrew Union College in Cincinnati, the young men preparing themselves for the Reform Rabbinate in the citadel of Reform Judaism in America, have recently repudiated by the overwhelming vote of 42 to 9, the action of this Council for American Judaism. This repudiation must now be made by all American Jewry!

*Israel H. Levinthal*

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**L**IKE a thunderclap out of a clear sky the race theory came to Italy, and especially to Italian Jewry. They, who were so few in numbers, so thoroughly assimilated into their environment, were to be turned into outcasts over night. They were to be proscribed and persecuted by the whim of a tyrant whose regime, unsavory as it had been to many of them, they had supported. Unlike their German brothers, who could never become members of the Nazi party, their help had been solicited by the leaders of the Fascist party and freely given.

"It can't happen here!", the fifty-odd thousand Italian Jews had said. "The Duce himself has said so, and the Italians are not Germans. There isn't a trace of anti-Jewish feeling in them!" But it did happen. And it came overnight, as it were.

In 1936 Mussolini had described Nazism as sheer lunacy, and of the race theory which forms its basis he had said:

"Race really is more of a sentiment than a reality. There are no pure races in the world. All the races have mingled with each other, and it is good that they did so, because thereby they have created the basis for a higher form of society. The nation, or group among the nations, that has, more than any other, gone into the melting-pot was the German. It is worth while stating the fact that all those who have discovered the 'nobility' of the German race were not Germans. Gobineau was a Frenchman, Chamberlain an Englishman, LaRouge again a Frenchman, and Woltmann a Jew. Never will we Italians accept such a theory! Our national pride has no need of these race lunacies." He said it, and was widely applauded by the liberals of Europe, even by those who had no use whatever for Fascism.

This had been said in 1936, but two years later came the *volte face* like a bolt from the blue. In a speech delivered from the balcony of the Trieste City Hall, the Duce declared in his usual theatrical fashion:

"For sixteen years world Jewry has antagonized us, despite our hospitality and friendship for them. It is not our fault if we have to defend ourselves against them. World Jewry stands united with Italian Jewry—that is the racial law of the Jews. We are on the road of building an Empire, and a Colonial Empire must possess the

race-consciousness of the ruling race, the deep feeling of superiority on behalf of the metropolitan citizenship. We are imitating no one: it is as ever our own form of life—our Fascist life. The Jews of Italian nationality who have rendered some service to their homeland will most likely be spared, but we must separate ourselves from the rest. They are Jews, and we are proud, racially-conscious Italians!"

This speech was the prelude of the various laws and regulations that soon began to be issued by the Fascist hierarchy, in quick succession. Decree followed on decree, and within a few weeks it no longer was world Jewry that was proscribed, but the native and thoroughly Italianized Jewry. Many of these had previously, and almost joyfully embraced Fascist ideology. They were neither better nor worse than their fellow-Italians. It is no secret that among Mussolini's entourage there were not a few Jews. The most fulsome biography of the Duce was written by a Miss Sarfatti, one of his Jewish secretaries, and the Italian Chief Rabbi, Sacerdotti, was an enthusiastic eulogist of the regime and was frequently seen with Mussolini on public occasions. So were many other Jewish men and women of lesser degree, and all now became outcasts by the stroke of the Duce's pen. They were deprived of their rank, their position, their property, their citizenship, and opportunity to share in their country's life. The letter of one of these victims, a brother of the poet Orvietto, who died by his own hand as a result of this blow, is a dramatic commentary on this situation. Here it is in part:

"I accepted Fascismo as the ideal of liberation after seeing the tragic failure of all other ideologies. Fascism showed me the way of what to do with myself and my life, how to sacrifice myself for an ideal. I felt myself freed from ancient prejudices and traditions. To live a healthy life, to be-

## *Persecution Has Unified the Small Jewish Community in Italy*

# THE DUCE and THE JEWS

By HAROLD BERMAN

lieve in struggle, and to be led by a powerful personality! I went along, fought and helped to cast out of the public life all our opponents. And now this former friend of mine, the anti-Fascist who is suffering in Sicily and is slowly perishing—thanks to me—this anti-Fascist who also happens to be a Jew, who now has a reason for his suffering, while I, I the Fascist Jew? On this *via dolorosa* I see no chance whatever to purify myself of all the mean and cruel acts that I committed. No, I must die! Perhaps this act will stop them from cursing me later on."

It was in these tragic days for Italian Jewry that the name of one brave Jewish leader, the rabbi of the historic community of Florence, came to our notice. His name is Ovadi, and we learn of him through the columns of the *Osservatore Romano*, the official Papal organ published in neutral Vatican City, to which the Fascist jurisdiction does not extend.

Rabbi Ovadi made his initial open attack on the Fascist regime in July, 1938. A few days before, on July 19th, Interlandi, a Fascist, functionary who was the editor of the *Defensor della Raza*, the "Defense of the Race," had called together a group of Jewish teachers in the Assembly Hall of the University of Rome and had made a bold announcement to them. "There are assembled here anthropologists, ethnologists, pathologists, medical men and zoologists. These men have for a long time occupied positions in our schools of learning. The change that has come is of historic importance for Italy. You may as well know that from now on we Italians wish to be known as Aryans, while you are Jews. You must separate yourselves from us and live your own life. Jews can't teach Italians. Use your knowledge for yourself: we have no need of it. With the best intentions in the world a Jew cannot become a Fascist." And

with that he dismissed them, dismissed them literally from their teaching posts in all Italian schools.

On the following Saturday Rabbi Ovadi said in his sermon:

"It is true that Jews can't become good Fascists, because Fascism is opposed to the tenets of the Jewish religion. There was a time when the Jews of Italy were misled. They did make a mistake, and we forgive them for it, though it is more difficult to forgive some of our leading Jews for what they have done. If things have gone as far as they have, we have to step with bowed heads out of the Christian world, not with the intention of staying out, but with the consciousness that a change will come over that world and it will recall us. And let us say it clearly and openly: the Jews who have become Fascists have thereby separated themselves from the Jewish world and Jewish life. Jewish ethics are based on totally different foundations. We must accept this incident as a call of supreme historic importance. The Jews want to stay Jews! And the non-Jewish world will recall us with praise later on when better days are here."

The first result of these words was the forced resignation of the daring speaker's rabbinical post. The next was his summons to appear before a court of justice in Rome, which tried to brow-beat him into ceasing his attacks on the Fascist regime. The rabbi remained steadfast and calm. "I am not attacking the regime," he said, "but trying to enlighten my people as to the causes that have brought on their present condition. I am trying to cheer up the men who have sacrificed so much for Italy. I speak as a rabbi ought to speak to Jews today."

When the President of the Court threatened him, saying: "And I advise you to be silent, because I see that you are doing your best to deserve punishment," the rabbi's reply was to say simply, "I am a rabbi, and I am speaking to my heartbroken congregation." Whereupon the judge jumped up, and banging the table, declared:

"If that is so, you will force us to lock all the Jews in the ghettos!"

"If that is your intention," Ovadi replied, "then you will surely find a sufficient excuse for it without my sermons!"

"Then you will be exiled! There must be an end to it!"

"Of course there will be an end to it. We'll all live to see it some day, and then you'll use a different tone in speaking to me."

The upshot of this action was that the rabbi was placed under the jurisdiction of the court, and advised to appear before it when summoned. While at liberty awaiting trial Ovadi addressed once more a small gathering of Roman Jews, and as usual, his words were courageous. "Let us return to the ghetto with uplifted heads," he told them, "not as ghetto Jews, but in the full consciousness that the hurricane will pass, and the free world will once again accept us as free men and citizens. A free society will be here long before you look for it."

During his stay in Rome Ovadi called on the disillusioned ex-Italian Chief Rabbi Sarcedotti, the man who previously had been such an ardent Fascist, the man who had a few years before made the following statement in an interview with a French editor:

"The present Italian regime is en-

thusiastically supported by the entire people. All Italians group themselves around Mussolini. Italy never had such a popular and beloved regime. We find it perhaps in the olden days of the Roman Empire. Fascism is a people's regime in the full sense of the word. Mussolini embodies it all. My ambition is to convince all the Jews of the goodness of Fascism. By this I mean not only the Italian Jews—they realized this long ago. A democratic regime threatened us Jews with assimilation, while the Fascist system gives us the chance to live as a religious community, to stay as a religious collective within a great nation."

He said this in 1936. But now Ovadi found him a broken man, no longer wearing the rabbinical robes.

Ovadi was soon summoned to court once more. This time he was sentenced to confinement in one of the most rigorous Sicilian prison-camps.

But the blows recently struck by the United Nations in Russia and in

*Continued on page 19*

## The Humane Work of the Vaad Hahatzala

By RABBI JACOB LEVINSON

THE war in Poland struck cruelly at the great educational and cultural centers of Torah and tradition, the Rabbinical Colleges, or Yeshivots.

Institutions and communities which for centuries had nurtured the finest in our civilization, were mercilessly uprooted, and compelled to flee with their rabbis, deans, scholars and lay leaders.

When they stood helpless and bewildered, not knowing whither to turn for aid and encouragement, the Vaad Hahatzala came into being.

The three years that the Vaad Hahatzala has functioned have been written into the history of our people, and another fine chapter on self-sacrifice and humanitarianism has been added.

In 1940-1941, till the outbreak of the Russo-German war, the Vaad Hahatzala maintained 2,654 men, women and children in Lithuania with food, clothing and lodging. Assistance continued after their escape into Soviet Russia. These persons represented the Yeshivots which escaped from Poland. Another 1,400 scholars of the Lithuanian Yeshivots were partially assist-

ed, bringing the total aided to over 4,000.

Four hundred and ninety-seven persons were rescued from occupied countries, but were stranded in China, enroute to the United States. 275 men, women and children were brought to this country. Among them are deans of Yeshivots and many prominent rabbis and laymen, saved from certain death at the hands of the Nazis. 248 individuals and families were provided with visas and traveling expenses, and brought to Palestine. 60 persons were brought to Spain, Portugal, South Africa and South American countries. 29 scholars were brought to Canada, where they have established a Yeshiva. The Vaad Hahatzala intervened with American, British and other governments to expedite emigration from Nazi-held and Nazi-threatened territories.

In 1942 the Vaad Hahatzala aided the dispersed exiles in northern Siberia and helped most of them reach the warmer southern parts bordering Persia and Afghanistan. About three

*Continued on page 19*

# OF A FINE CITIZEN and GOOD FRIEND—JOSEPH M. SCHWARTZ

By WILLIAM I. SIEGEL

**T**HE task of the biographer is sometimes lightened by discovery of an unusually interesting and sympathetic personality. So it is in the case of Mr. Joseph M. Schwartz, who has just now relinquished, after a service of ten years, his Presidency of the Brooklyn Jewish Center.

His career, both personal and in communal service, is a striking example of the possibilities of American life.

Mr. Schwartz was born in Hungary, but at the age of two years was brought by his parents to New York's East Side. It was a community of which much has been written, and in which the intensely dramatic note of life was always an outstanding characteristic. One phase that has struck the imagination of the commentators for more than two generations, was its eager, bustling ambition, the play of which has given to New York City, and indeed to the nation, many of its outstanding citizens in all fields of achievement.

Young Schwartz responded to the stimulus of this environment, and through successive stages of education, including the public schools and high schools, Pratt Institute, Heffley School, and New York Law School, finally entered upon a career of the law, having graduated in 1909 from New York Law School. He formed a partnership with Jacob Gilbert and Clyde E. Black, and for some years practised the profession.

The restless fund of energy which Mr. Schwartz possessed, however, could not be satisfied by only one avenue of expression, and therefore, simultaneously with the practice of the law, Mr. Schwartz engaged in business. The business grew to such proportions that finally he left the law and gave his entire attention to his business interests, which included furs and an established chain store group throughout the country. In the fur industry Mr. Schwartz was active as a member of the fur association, and for some years came into intimate contact with Dr. Judah Magnes, who then served as impartial arbitrator.

In 1937, Mr. Schwartz began to engage in the insurance business, and since that time has been active as a director and vice-president of a company which has grown during these years to large proportions, and has a place of importance in the insurance field. It may also be mentioned that he was formerly a director of the Central Mercantile Bank.

All of these details are, however, only the outward man, and while they are important, do not tell even a small part of his personal life or of the characteristics and personal traits which have made him the affectionate friend of great numbers of people. The biographer will find the real importance of his subject matter, not in the details of Mr. Schwartz's environment's effect on him, but in his effect on his environment.

In 1907 Mr. Schwartz was married to Miss Florence T. Grosner. Their marriage has been an ideally happy one, and to this day, in the midst of his many interests, Mr. Schwartz's paramount interest is the happiness and well being of his wife.

About thirty-five years ago, the Eastern Parkway section of Brooklyn was largely undeveloped, and those people who, like Mr. Schwartz, resided in the vicinity, had their major interests in the life of Brownsville. Mr. Schwartz's father was one of the organizers of the Congregation Ohev Shalom, and naturally enough, Mr. Schwartz was active in its affairs. Thereafter, he became a member of Temple Petach Tikvah. When the Brooklyn Jewish Center was projected, largely by men who were at that time members of the Temple, Mr. Schwartz was among those most earnest and active in the planning of the new institution, and was a member from its inception. He participated energetically in the affairs of the Center during its first years.

When the presidencies of Mr. Samuel Rottenberg and Mr. Isidor Fine came to an end, Mr. Schwartz was the unanimous choice of the membership as their successor, and thereupon inaugurated a term of office which



*Joseph M. Schwartz*

continued during years of noteworthy and proud accomplishment.

In the short limits of this review, it is impossible to give more than barest mention to Mr. Schwartz's achievements as President of the Brooklyn Jewish Center. We may mention only a few, but these few give a picture of the widest range of his interests while in office, and of the eminent soundness of his scale of values.

In the financial field, the record is a startling one. When Mr. Schwartz took office, the mortgage on the Center was \$400,000, and its other debts \$300,000. This enormous burden of indebtedness has been paid down to a point where the mortgage is only \$50,000, and the other indebtedness only a relative trifle. Many men, of course, participated in this work of redemption, and credit is due to all of them. As the leader in the work, and as one who inspired the confidence of his associates, Mr. Schwartz may well be proud of this outstanding achievement of his administration.

Ten years ago the Center held title to a section of Montefiore Cemetery, subject to a large indebtedness. That debt has been completely liquidated and the Center's title is free of any encumbrances whatever. This, too, was due largely to the business acumen and foresight of our former President.

When we pass from the realm of finances which made possible the work of the Center, to the field of the actual work of our institution, there too we find manifest the spirit of Joseph

M. Schwartz translated into deeds which have made their impression indelibly upon the record of the last decade.

During his presidency a number of invaluable projects were formulated and activated. We will mention only three.

*The Brooklyn Jewish Center Review*, instituted almost contemporaneously with the beginning of Mr. Schwartz's regime, has achieved an honorable place in Anglo-Jewish letters. It lists among its contributors many notable names in Jewish life, and has become a welcome addition, not only in the home of its members, but in the libraries and institutions of American Jewry in general.

When that most symbolic of all of Hitler's mad acts occurred—the burning of the books—Mr. Schwartz was quick to see the Nazi attack on the freedom of the human mind, and was equally quick in expressing the liberal reaction.

Strongly encouraged by Mr. Schwartz, the Center established in its building a library of Nazi-banned books. It is not a large library, but it was a large act, so large and significant that its importance was recognized by men like Albert Einstein who proudly participated in the dedication of the library.

One of the great needs of our community for years was an institute wherein adult men and women could satisfy their eagerness for learning during their time free from earning.

Mr. Schwartz and his associates, at the instance of Rabbi Levinthal, responded to this craving for the bread of the mind and the spirit, and by the Center's formation of the Institute for Adult Education made a tremendous contribution to the spread of the knowledge of the influence of Hebrew and Jewish thought in our community.

In recent years the Jews of Brooklyn have felt the impact of a vicious anti-Semitism which became increasingly virulent and open. One of the weaknesses of the Brooklyn Jewish community has always been its divisiveness. Although Brooklyn is one Borough and County, its Jewish community has been six or more in number, with the Jew in Bay Ridge, or Borough Park, or Flatbush, or Bensonhurst, or Williamsburgh specifically interested in problems of these localities, but divorced, let us say, from the problems of the Eastern Parkway section.

The challenge of anti-Semitism, however, was one felt by all of these communities. To meet the danger it was realized that a Jewish Community Council was an urgent necessity, and Mr. Schwartz joined with other leaders in organizing just such a unit. In the several years of its existence the Council has done an effective, if quiet, work in the betterment of racial and religious relations in Brooklyn. In times of stress it may be difficult to see immediately the tangible evidence of this work. Later, however, in calmer days, we will be able to appreciate the salutary and helpful contributions of this organization.

Despite such an intensive and extensive preoccupation with communal affairs, Mr. Schwartz nevertheless managed to enjoy himself. He has travelled extensively in Europe and South America, and his memory is well stored with recollections, interesting experiences, humorous anecdotes, and enjoyable friendships made during these trips.

Among the most valued of his friendships were those with Mr. Justice

Brandeis (the father-in-law of Mr. Schwartz's law partner, Jacob Gilbert), and with Theodore Roosevelt. He also knew well Enrico Caruso. A fact little known about Mr. Schwartz is his passionate love of music and his early ambition to make it his life's work. For six years he studied voice at the National Conservatory of Music, and perhaps it was only his superabundant energy and consequent restlessness which led him from this field to the law and business. He has also written music.

This, in briefest outline, is the record of a useful career. It is by suggestion only a description of a character and a personality. In summary, we are happy to say of him that he is a friend of man, whose friendliness has won for him a host of friends.

We salute Mr. Schwartz at the close of his presidency, with gratitude for his services, and with the profound hope that for many years to come he will continue to be in the future as he has been in the past, a tower of strength, a wise counsellor, a good friend, and a fine citizen.

## "THEY SHALL NEVER DIE"

*This is the prayer, written by Ben Hecht, which opened the memorial service for Europe's massacred Jews at Madison Square Garden on March 9th.*

**A**LMIGHTY God, Father of the poor and the weak, Strength of the Righteous and Hope of all who dream of goodness and justice; Almighty God who favored the children of Israel with his light—we are here to affirm that this light still shines on us.

We are here to say our prayers for the two million who have been killed in Europe, because they bear the name of your first children—the Jews.

Before our eyes has appeared the strange and awesome picture of a folk being put to death, of a great and ancient people in whose veins has lingered for so long the earliest words and image of God, dying like a single child on a single bayonet.

We are not here to weep for them although our eyes are stricken with this picture and our hearts burdened with their fate.

We are here to honor them and to proclaim the victory of their dying.

For in our Testament are written the words of Habakkuk, prophet of

Israel, "They shall never die."

They shall never die though they were slaughtered with no weapon in their hands.

For they are part of something greater, higher and stronger than the dreams of their executioners.

Dishonored and removed from the face of the earth, their cry of Shema Israel remains in the world.

We are here to strengthen our hearts, to take into our veins the pride and courage of the millions of innocent people who have fallen and are still to fall before the German massacre.

They were unarmed. But not we!

We live in a land whose arm is stronger than the arm of the German Goliath. This land is our David.

Almighty God we are here to affirm that our hearts will be a monument worthy of our dead.

We are here to affirm that the innocence of their lives and the dream of goodness in their souls are witnesses that will never be silent. They shall never die.

We are here to affirm that we shall stand beside David and in the name of the innocent dead and of human honor battle forever and without end.

THE first country to be overrun by the Nazis was beautiful, proud Austria. This happened just five years ago, in March, 1938. I was an eye-witness to the tragic last hours of Vienna.

The evening of March 11, 1938 was cold and stormy. It was a day, ironically enough, when Austrians thought they would decide their own destiny. Huge lorries had been creeping slowly through crowded streets packed with enthusiastic people waving small red and white flags and shouting "Heil Schuschnigg!" All day long hundreds of planes had crossed over the city dropping leaflets reading "Vote for Schuschnigg!" and those bits of paper danced madly around, till they settled on the pavements, covering them completely. The storm whirled them around in a ghastly way and they landed everywhere, on roofs, in the streets, on the hats and coats of people, who shook them off, laughing good-naturedly.

Excited, gesticulating groups were everywhere—the members of the faithful "Fatherland Party" on one side, the Nazi-followers on the other. St. Stephen's Square was packed, wild rumors fluttered through the air. *Rot, weiss, rot til tot.* Red, white, red till our death," sang the one waving the tiny flags; "Heil Hitler!" roared swastika-flourishing young people from the side-streets into which a strong police force had tried to push them. When I saw that it was impossible for me to reach my suburban home, I went to the nearest mid-town hotel and listened to the news from the loudspeaker.

About seven o'clock came the grim announcement: "Schuschnigg has resigned. Seiss-Inquart is Chancellor of Austria." A silence . . . Then the low, desperate voice of Dr. Schuschnigg bidding a last farewell to his countrymen, and ending with the pathetic, and ominous words—"May God protect Austria."

I rushed to the window and saw the streets disappear completely under a dense mass of people shouting wildly. I knew that a fateful hour had come not only for the Jews, but for the whole country.

Below, the mob was roaring, singing, yelling while the first swastika-flags waved from the roofs. A gigantic banner was unfurled as if by evil

## *The Fifth Anniversary of the Ravishing of Austria Recalled by One Who Experienced It*

# HITLER'S FIRST VICTIM

By DR. HELEN HIRSCH

magic high on the towering spire of St. Stephen Cathedral.

Hitler-Youth in black and white uniforms goose-stepped through the streets beating their big drums monotonously: it was the dirge of Austria. On the roofs of taxis brown-clad stormtroopers raced along, revolvers in their hands.

The following morning at dawn, the first German soldiers, heavy-booted, with cannons and tanks trailing behind them, tramped through Austria's peaceful streets while people in the streets stood and gaped. The first arrests of wealthy Jews had been made. The first rumors of suicides, of concentration camps were whispered.

Till dawn I stood riveted to the window, my heart and my eyes filled with tears, while the excited mobs sang and shouted in a paroxysm of enthusiasm.

This was proud Austria's death-hour. No more an independent self-governed Republic, no more the world-famous capital of light music and laughter, but now another of Germany's many provinces. In the days that followed it was completely looted. All the gold of the Austrian National Bank, some four million dollars, was promptly shipped to Berlin, as was the rich stocks of tobacco, textiles, and other commodities rare in a Germany boycotted for five years.

Two months later my mother and I signed with trembling hands: "And I herewith pledge never to return to Austria again," which was the first step in the procedure leading to a passport and an exit permit—which meant for us a visa to New York.

In the meantime Vienna had undergone rapid changes. There was a Hitler-Place, a Goering Street. Even the two executed Dollfuss-murderers were honored by street-names. Day after day the side-walks were covered with small red pieces of paper printed

on both sides with the following inscription:

DO NOT  
BUY  
FROM JEWS

Which ever way they fell, they spelled hate. At the entrance of Vienna's large parks giant skulls with crossed swords were painted above the legends: "Jews strictly forbidden." The same words sprang from the windows of coffee-houses and from the benches on parkways. Red letters and drawings were smeared on the window-panes of Jewish shops and department stores showing large galleys with caricatured Jews dangling from them, or huge arrows pointing "To Dachau" (a horrible concentration camp).

Walking in the streets without swastikas meant hell. How quickly and efficiently the insidious poison of hate spread even among youngsters! One evening mother and I walked home from one of our many painful trips to various offices in connection with obtaining passports, when a little lad of about seven halted us. He looked at us squarely, from head to toe, and stated brutally: "Jews are not wanted here!"

A few days later I received this printed form from the Austrian Court of Justice where I was employed:

"Pursuant to the law of March 31, 1938, you are invited to fill the enclosed form to prove your Aryan descent. If we do not receive this form within the next week, we will understand that you renounce your opportunity to prove your Aryan descent and resign your position as well as all privileges attached to it."

Can anyone imagine what this meant to me? What a deadly blow these cool mimeographed words spelled? To merit my position I had taken degrees

at the University of Vienna, I had to study a year in foreign countries, and pass another examination. Then at last I was allowed to present myself for the severe Government tests, and was obliged to wait before my application was granted. I was the first woman—and the first Jewish woman—to be admitted to the bar as Sworn Interpreter. For fourteen years I did legal and commercial translations for the Tribunal and I loved my work as much as the Latin and French classes I conducted at a girls' college. This printed form annulled everything—my work, my title, my old-age pension.

A similar form was sent to my mother, who had received a pension after my father's death. During forty years of hard work, my father had paid to guarantee her this monthly sum. A large bank, and the Austrian State, had guaranteed the pension. This guarantee, with all the official stamps, I still have. But I am pretty certain that mother and I will never see that money again, nor regain our nice banking-accounts and bonds and jewelry and heirlooms which the Nazis confiscated when they raided our apartment.

Many of our friends and relatives had lost their positions too. Others were arrested, some committed suicide. Red-eyed wives and frantic mothers rushed to Gestapo-headquarters to learn the fate of their men. Thousands of Jewish students were driven from Vienna's alma mater, some of them a few days before the solemn ceremony of receiving their degrees.

A hasty exodus from Vienna began. Large moving vans stood before apartment houses, crated furniture was carried out while people stood staring and chattering. Fifty per cent of a highly overtaxed value had to be paid to the Nazi fiends for one's own belongings before an export-license was granted. And the conscientious Nazi-Commissioner saw to it that the estimates were so high that many a valuable possession was left behind and sold at a fraction of their value to avoid the high taxes.

No more loans to Jews, no more buying at auctions, no more free walking, no more free breathing even—life had become a constant torment. a perpetual trembling, a dark rhapsody of fear and pain. Only the mob triumphed. Would not everything be much better for them now? The mo-

ment all those damned Jews were driven out, their spoils and the whole country would belong to them alone.

The insidious propaganda of hate grew from day to day. Our next-door neighbor, a teacher in an elementary school who had known us intimately for the last twenty years, told us she could no longer be friendly with us. When she met us on the stairs, she quickly looked away. Only her little terrier ran towards us as usual frantically wagging his tail and eager to be petted.

Using a trolley or subways was always a painful experience since it often happened that someone would say: "It is stinking here. There must be some Jews." And the trolley would immediately stop and the Jews had to get out.

Only those who have gone through all this can realize what it meant. No report, no exciting novel or movie can convey a true picture of the slow, creeping horror of those daily, hourly humiliations, of the fear, the tormenting pain, the constant anxiety.

\* \* \*

After having stood in line during weeks and months for many hours of the day (and sometimes through the night), we were just wrecks of human beings when we left the last official desk, and were free to leave Austria. We had one hundred Belgian francs and seven dollars in our pockets. This money was to suffice for a journey from Vienna to Antwerp, and from there to New York.

It was almost impossible to find a hotel which would take us for our last night in Vienna, since there were strict regulations against harboring Jews. A tiny private boarding-house granted us shelter, unwillingly, but eager to earn a few schillings. The incessant propaganda had roused the mobs to incredibly mean acts of petty hatred against Jews. They wholeheartedly and jubilantly smashed store windows, tore down signs of Jewish doctors and lawyers, smeared red swastikas over doors, and filled locks with wax so that Jews could not open the doors leading to their homes or shops. The mobs wildly enjoyed "panem et circenses," and they praised the Fuehrer for the power he gave them and the fun they had out of it.

Just before we left Vienna (September 1938), there were the fateful

days of Munich, which meant the first blackouts in Vienna. Now the fear of an imminent war began to dawn upon the enthusiastic Nazi-followers. Rumors spread of severe rationing, of the disappearance of many commodities, an immediate call to the colors, and all this damped for the first time the ardent joy of the Nazi Viennese after months of free rioting.

We left Vienna from a swastika-covered station. After bleak weeks of ever-increasing horror and fear, the small frontier station between Belgium and Germany (Herbesthal) meant freedom and happiness to us and we breathed more easily.

But the constant moral humiliations and pains had left a deep mark; they were even worse than the washing of side-walks amidst a hooting and sneering mob, worse than cleaning the floor of Vienna's largest railway station before Hitler's arrival in Vienna, after the annexation, when hundreds of Jewish doctors, lawyers, teachers, and newspapermen had to kneel on the cold stones and scrub them under Nazi whips. We were constantly lashed because the overseers pretended that we did not scrub quickly enough.

I have witnessed agonizing scenes, scenes of horror and unspeakable brutality which I shall never forget. I heard the harsh advice given to a trembling old Jew: "There is plenty of room in the Danube."

Never will I forget the burning to the ground of Vienna's old and venerable synagogues, the melting of the precious temple silver, the ruthless beatings, the large signs in the windows to identify "Aryan shops," the big placards placed conspicuously in all places telling that "Jews are not wanted."

Never will I forget the smashing of window-panes, the brutal confiscation of all possessions, the insidious, mean way of humiliating all human feeling, and all the innumerable outrages perpetrated ruthlessly not only against men, but also against women and children.

Sick in mind and body, the unspeakable horror of the past in our souls, we wrecks of human beings now had to attempt to build new lives in the great and wonderful country which had generously flung open her gates to us.

# A CHALLENGE TO ORGANIZED RELIGION

By DR. SAMUEL NEWMAN

*The following is a condensation of an address delivered before the Greensboro, North Carolina, Civitan Club, and published by the "Daily News" of Greensboro. Dr. Newman is a well-known physician of that city, and is a contributor to the "Review."*

**A** STATE or nation which suffers from a dissociation of its economic, social and political life from its basic spiritual and religious affirmations, is bound to manifest deep-seated unhappiness, and to harbor the seeds of grave social conflict. Either the spiritual affirmations must be renounced, or the contradictions must be resolved and brought into alignment and harmony with the spiritual affirmations. Disregard of this basic law for organic unity will produce social and political tensions which eventually will precipitate class struggle, civil strife, and international war.

The charge is often made that organized religion is subservient to the interests of economic royalism at home and imperialism abroad. In every great social upheaval organized religion has drawn upon itself the destructive hate of the aroused masses. Such was the case during the French revolution. The bolshevist revolution demolished the Greek Orthodox State church. Recently in Mexico broad measures of reform and liberation of the submerged classes found the organized church an obstacle in its path.

We believe in religion as the substratum of democracy. Without faith in God and his works democracy cannot exist. The founders of American democracy officially declared that the justification for their work was to be found in the "laws of nature and of nature's God." Our rights come from God and not from the government. Our federal and state constitutions, bills of rights, and all laws, are not the source of our rights but simply a recognition of and protection for rights that God has given to each man. Our constitutions and laws are fences built around the sacred domain of our God-given rights. The fact that our rights come from God rather than from the state is the main reason that dictatorship is inconsistent with Americanism. The fact that "all men are crea-

ted equal," that is, equal in the sight of God, is the reason why all persons, regardless of race, color, or condition, are equals before the constitution and the laws of the United States. According to the American concept of democracy, liberty is a necessary consequence of God's creative purpose. Without God and the eternal responsibility of each man to his Creator, there is no excuse—no justification—for human liberty. This is the reason that all forms of dictatorship are essentially atheistic.

Religion cannot exist as an abstract idea; it must clothe itself in the habiliments of temple, church and synagogue. In other words, it must become organized religion. If organized religion is to have any influence in the task of postwar reconstruction, it must be quick to learn the lessons of the past and to tap its inner powers of regeneration and rejuvenation.

In Europe there is a total eclipse of all religious and spiritual forces. Only in Norway has the church shown some spiritual vitality in standing up against the flattening totalitarian juggernaut on the restricted issue of freedom of the church.

In England there are signs that the church is fitting itself for real constructive leadership. It now conceives it as its function not only to lay down principles for the conduct of individuals but also as its right to lay down principles for the action of corporate groups, such as trade unions, employers' federations, national states, and to undertake in any way the direct ordering of men's corporate lives.

Catholic leadership is not lagging behind that of the Church of England. In a recent pastoral signed in behalf of the Roman Catholic hierarchy of England and Wales, the following pertinent pronouncements are made in simple and direct language:

"The state exists for the well-being of man and not man for the well-being of some imaginary, separate entity, the state."

To retain its influence over the minds and hearts of modern man religion must fight for a social order that does not sanction inequities. It

must boldly preach social justice in its widest implications. Only by infusing organized religion with the old Hebraic prophetic zeal for righteousness and justice can we counter the cry of the Marxists that religion is the opium of the people and preserve a post-war social order in which individual talent and initiative may be fostered without subordinating human values to an unbridled acquisitive spirit.

In the field of intergroup and interracial relations we have tremendous problems to solve if we are to preserve domestic tranquility and assume the role of international leadership which destiny and our cultural and religious heritage impose upon us. Man's most dangerous myth, that of race, has been repeatedly and effectively exposed by science as pure fiction and prejudice. A higher cognition termed religion has enunciated the principle of unity and the equality of the human race.

In the Old Testament we already find expression of the idea of universal brotherhood:

"If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt; I am the Eternal your God."

Yet in spite of these ideals to which we have been heir for thousands of years and to which we give lip service in our churches and synagogues, we still clutch at the racial myth in order to justify oppression and exploitation at home and abroad.

The exigency and logic of global war as well as our own protestations of democracy force us to think and act in terms of world patterns and eternal universal verities. The basic postulate of democracy is that all men are born free and equal. This postulate must welcome all the genuine potentialities resident in men, however different they may be. Democracy must not only tolerate but welcome differences in men's ways of thinking; democracy is confidence in the infinite variety of life. We better understand

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JEW deprives Ayran of Job." . . . "Jewish ex-capitalist smuggled into German labor!" . . . "No mercy for a Jewish cheat!" . . . "Death for Jew Heymann and his 'Gentile' friends!"—why did the headlines in the co-ordinated Nazi press howl so excitedly?

"The ex-capitalist Heymann"—who was Heymann? Elderly people, wittinesses of a Germany where freedom and justice had not been forbidden words—could tell the younger ones a simple, unromantic story of an equally simple and unromantic man who, by patience and zeal, had become one of the greatest captains of industry in the country, a man who had given glory to the name of the city of Althausen.

Indeed, only a decade or so before the first World War, few knew more about this little town than that it was situated somewhere in Western Germany, connected with the large centers of commerce and industry only by a lilliputian *Lokalbahn*, or local railroad. Cows grazed peacefully on the main square, and men and women gathered every evening around the seventeenth century fountain, erected by the Duke of Althausen, to chat and gossip. One evening, however, there was thrilling news—a stranger had arrived, accompanied by two other men! And he planned to remain! Soon wild rumors spread among the five thousand inhabitants of Althausen: the undersized, energetic, bald-headed man with the horn-rimmed glasses who always carried a large brief case under his arm and talked a German that is spoken only in Berlin, was a millionaire. But why had he selected Althausen, of all places, for his stay? He was not interested in Rhenish Baroque art and architecture—he never visited the church or the castle; nor did he make folk song his hobby, as had that rare bird of a professor who had visited the city a few years before. Eventually, one of the smartest fellows discovered that the stranger, whose very presence had disturbed the quiet ways of the life of Althausen, intended to buy the whole town, and turn it into a factory—or rather, into a vast labor camp, as had been the fate of other German cities. What other reason could be found for his frequent visits to the Burgomaster, his measuring of buildings and lots, always in company of

the two fellows, who, despite their utterly harmless appearances, assumed, in the eyes of the suspicious citizens, the character of sinister devil's apprentices, following their Master step by step.

But at length the truth was revealed. The stranger rented a deserted brick building on the outskirts of the city, installed there some big machines that had arrived at Althausen by special train, and started working with his two fellow-devils, who turned out to be engineers, and a few local young men he had hired. Heymann was the newcomer's name, and he was a chemist who had selected Althausen as a suitable place where he could experiment in complete seclusion. He was working on the production of a synthetic food of his own invention which was particularly wholesome for children.

No sooner, however, had the tiny factory opened than the editor of the local *Althausener Zeitung* began to insult Heymann in his editorials as a "wicked Berlin Jew" who would ruin the venerable old town. Shortly afterwards, a brick happened to fall from a window, missing Heymann's bald head by only an inch or two. A week later a fire broke out in the factory at midnight, and when the fire brigade arrived—after some delay—it was discovered that its engine was out of order.

Thirty years later, Althausen was a flourishing industrial city with some hundred and fifty thousand inhabitants, four railway stations and three bus lines, with many hotels, department stores, movie theatres and a large public library. By that time the city also boasted of a college for workmen, which, contrary to the wishes of its founder, was called the Heymann University. Thousands of people from all over Germany, and even from abroad, came to visit the city, and though the old Baroque church and the proud castle profited by this influx too, it was clear that the visitors had been attracted only by the Heymann Chemische Werke. Skilled workmen, engineers and chem-

By ALFRED WERNER

ists seeking jobs, purchasing agents from other firms, government officials, scientists, students,—all were glad to catch a glimpse of smiling, absent-minded Herr Heymann who, whether he liked it or not, had become the greatest feature of the new, streamlined Althausen.

Meanwhile, year by year, millions of the yellow two-pound packages left the Chemische Werke, helping German, French, Italian, Czech, and Hungarian mothers to give their children a balanced diet and employing some thirty or forty thousand men and women. As for Herr Heymann, he did not seem to have aged much in the three decades of untiring work. Truth to tell, there were only very few people who could boast of knowing him well. He never appeared in public, he had no time to participate in festivities, he politely refused to take over the mayoralty of Althausen, offered him by a delegation from all parties, from the left to the right. A bachelor, he lived for his work and through it; however, his employees never doubted that every complaint they made would reach his ears and that the invisible boss would notice every mistake as well as every achievement.

Some strange protection seemed to rest over the Chemische Werke. When French fliers dropped bombs on Western Germany during the first World War, Althausen was miraculously spared, although its plants were part of Germany's greatest assets. Work did not stop there even for a day in the years of crisis that followed the war, nor did the terrible political strife that divided Germany into a dozen or more bitterly hostile camps affect the life of the city. The extreme parties of the left and the right had practically no followers in Althausen. Consequently, there was no rioting or shooting, no blackmail or slander in the area. Most people knew that Heymann was a Jew, but they did not give a thought to this fact. While the tide of hatred was rolling over Ger-

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# THE NEWS OF THE MONTH

By LESTER LYONS

**O**VER 75,000 people sought admission to Madison Square Garden on March 1st, 1943, at a mass demonstration sponsored by the American Jewish Congress for the purpose of obtaining action immediately to save the Jews of Europe. The assembly adopted a declaration and resolution for submission to the United States Government enumerating eleven practical steps to be taken to assist the persecuted Jews. The proposals included plans for the release of Jewish victims from Nazi-occupied territories and the establishing of havens for them among the United Nations. Request was made that the United Nations offer financial guarantees to neutral states providing temporary refuge to Jews from Nazi-occupied territories. The assembly also declared that Palestine be opened for Jewish immigration. Among the prominent national figures who spoke at the meeting or sent messages to it were Senator Robert F. Wagner; William Green, President of the American Federation of Labor; the Right Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church in the United States, and President of the Federal Council of Churches of Christ; Dr. George N. Shuster, President of Hunter College; Mr. Justice William O. Douglas of the United States Supreme Court; Dr. Henry A. Atkinson, Secretary of the Church Peace Union; Gov. Thomas E. Dewey; and Mayor La Guardia. All the speakers demanded that practical measures be taken at once for the relief of the Jewish victims.

Two performances of a dramatic mass memorial pageant designed to stir the United Nations to appropriate action to stop the slaughtering of the Jews in Europe were held at Madison Square Garden before 40,000 persons. The spectacle "We Will Never Die," depicted impressive scenes in the history of the Jews as well as some of their contributions to the world. Prayers were recited on the stage by 20 refugee rabbis. Many other rabbis and cantors participated in the event. Among the theatrical stars in the production were Paul Muni and Edward G. Robinson.

The British and United States governments have agreed upon a meeting between their representatives in Ottawa Canada, for preliminary exploration of methods of assisting Nazi victims and furnishing them with asylum. The arrangement does not indicate at present what practicable steps will be taken. It is intended however that a plan will be made to aid those victims who have been deprived of their families and property. The discussions will also be concerned with inter-governmental collaboration intended to obtain temporary asylum for refugees.

## PALESTINE FACTORIES SUPPORTING RUSSIA

Orders for merchandise for necessary military and medical supplies for Russia are being placed with Palestinian factories. The British V-League for Russia is purchasing in these factories tents, sanitary equipment, and pharmaceutical preparations for delivery to Russia. Shipments from this source will obviate the need for expensive and hazardous transportation over sea routes.

At the instance of 277 members of the House of Commons, the British Parliament will shortly consider what practicable measures should be taken by the British government on behalf of Jews and others being persecuted in Nazi-occupied countries.

General Henri Giraud has abolished in French North Africa all decrees of the Vichy regime. All persons previously dismissed for Jewish affiliation will be restored to their former positions, and all Jews detained in concentration camps and prisons are to be released. Many have already been set free. The ghettos in Casablanca and Morocco have been abolished.

A resolution condemning Nazi mass murders of Jews has been adopted by the Senate. The resolution, passed at the request of Majority Leader Bark-

ley, denounces the "atrocities inflicted upon the civilian population in the Nazi-occupied countries, and especially the mass murder of Jewish men, women and children." The resolution further declares that "It is the sense of this Congress that those guilty, directly or indirectly, of these criminal acts shall be held accountable and punished."

The Hebrew Division of the Office of War Information at Washington has requested of the leading Hebrew newspapers in Palestine a list of new technical Hebrew words and terms which have come into use during the war . . . Jewish fishing in Palestine, which was only 57 tons 3 years ago, is expected to increase to 500 tons this year . . . Palestine's first rice crop, grown from Egyptian seeds, has proved successful. The crop is grown in the Huleh area . . . As part of its policy to teach Arabic in Hebrew schools, the Vaad Leumi (Jewish National Council) in Palestine has established a seminary for the training of teachers in Arabic . . . The first steel forging and iron industry in Palestine has been established in Jerusalem. Orders for steel have been received from Arabia and other countries . . . Aid for the persecuted Jews of Europe has been given by soldiers from Jewish transport units in Libya. 500 pounds have been contributed by them to a fund for the rescue of their European brethren . . . Two new Jewish colonies have recently been established on land belonging to the Jewish National Fund. The pioneers who will occupy the land will devote themselves chiefly to farming . . . The municipality of Tel Aviv will maintain as part of its educational system an Arab school, the pupils of which will be only Arabs . . . The area of Tel Aviv, now comprising 6,300 dunams, is to be increased to 12,650 dunams, pursuant to orders of the High Commissioner for Palestine. This city had an area of only 150 dunams when it was first established in 1909.

The scientists of Palestine have been characterized as "top-notch" by Pro-

fessor O. Sherman Morgan of the American Board of Economic Warfare. Speaking before a group of scientists in Palestine, Professor Morgan also praised the achievements and progress of the Hebrew University. After completing an extensive tour through the Middle East, Professor Morgan stressed the high crop yield of land in Palestine compared with that of neighboring countries.

Prizes aggregating \$150 in United States War Savings Bonds and Stamps for the best essay on the subject, "What Zionism Means to Me," will be awarded by the Brooklyn Zionist Youth Commission, the chairman of which is Lester Lyons. The con-

### **JEWISH ROYAL ENGINEERS IN AFRICA**

Among the victorious British troops which reached Tripoli was a Palestinian Jewish unit comprising a company of Royal Engineers. The appearance of these troops in Tripoli created much enthusiasm among the 20,000 Jewish inhabitants. High-ranking British officers have praised highly the exploits of the Jewish troops. The Jewish Royal Engineers are repairing the roads and ports along the route.

test is open to all persons in Brooklyn between the ages of 10 and 25 years. This contest is intended to stimulate the youth to a better understanding of Zionism and also to serve as a means of ascertaining their views on the subject. The Commission was established by the Zionist Organization of America and Hadassah for the purpose of supervising and guiding the Zionist youth groups in Brooklyn.

The Zionist Organization of America has been awarded the highest citation of the United States Treasury Department for "distinguished services rendered in behalf of the War Savings Program." During February the War Bond sales by members of the Zionist Organization of America aggregated over \$12,000,000. Representatives of the Treasury congratulated the leaders of the Zionist Organization upon the enthusiastic response of their members in the nation-wide war bond drive.

A report that the Rumanian government is agreeable to releasing 70,000 Jews has been made by Rumanian diplomats in a neutral country. Doubt has been expressed however as to whether such plan is authentic. A number of Senators have requested the United States government to investigate the truth of the report.

A movement is on foot to obtain territory in Australia for Jewish settlement. Three prominent religious leaders of Australia have requested the Prime Minister to set apart a large area for refugee settlement as soon as circumstances permit. The plan contemplates that a large tract of fertile land in the East Kimberley region of Northwestern Australia be established as a Jewish region comprising part of the Australian Commonwealth.

Strong agitation is being made by the Jews of Hungary for the preservation of their rights. Recently, 3,000 Jewish youths demonstrated in Budapest against the government's decision to send them in labor battalions to the Russian front. Liberal elements in Hungary, including members of the Hungarian Parliament, have denounced the ruthless measures against the Jews instituted by the Nazis.

During the past 10 years over 1,000,000 Jews have been aided through rescue programs in Europe, Palestine and this country by contributions of American Jews to the agencies of the United Jewish Appeal. These contributions aggregate more than \$75,000,000. During this period 305,000 Jews entered Palestine, 208,000 came to this country, and 125,000 found refuge in Central and South America.

That harmony and cooperation between Great Britain and the Arab countries depends on their mutual recognition of the "inescapable reality" of the Jewish National Home in Palestine is the theme of a leading article in the London *Times*. This influential paper declares that the welfare of the Jewish National Home is a matter of "deep concern" to Great Britain, and to the United States and that "to safeguard it is a moral obligation of which no British government could disinvest itself."

### **HAPPY ENDING!**

Five hundred and eighty-five Jewish child refugees from Poland, accompanied by 369 adults, have finally been admitted to Palestine. For many months these refugees had wandered throughout Europe and had been interned in Iran. They will eventually be transferred to various villages for the purpose of receiving an education.

A motion picture has been produced and exhibited in Argentina which pleads the cause of the Jewish refugees and condemns the isolationist policy of the government as well as its toleration of fifth columnists. The producer of the film has stated that he made the film "so that a brotherly message could reach the Americas from the real Argentina which has the strongest feelings for the United Nations and feels profoundly the plight of the stateless refugees."

Because of the success of the first Ort (Organization for Rehabilitation through Training) vocational training school for refugees in Canada, the Canadian government has donated machinery worth \$60,000 for a new institution of this organization to train war workers. The new school will train 600 men and women annually. The first school produced high caliber precision tools which have been turned over to war plants.

That the hostility of the Palestine Administration to the development of a Jewish National Home has gone so far as to cause officials to stir up Arab agitation against Jewish demands, was the charge made by Rabbi Meier Berlin, head of the World Mizrahi Organization. Rabbi Berlin, who is in this country on a brief visit from Jerusalem, declared that members of the Palestine Administration have encouraged Arabs to criticize publicly the requests for a Jewish National Home as well as Jewish suggestions in regard to the future of Palestine. Jews in Palestine are subjected to very rigid censorship of speech. Rabbi Berlin declared that the Jews in Palestine are working together in the closest harmony on basic issues.

# ARE THEY CHAMPIONS, THOSE B.J.C. BOYS!

By BEN GOULD

**T**HE Brooklyn Jewish Center basketball team is today marking 10 years of activity attended by uncommon success. To say the least, the record of the B.J.C. cage during this period has seldom been nequaled by any similar organization or institution, not only in this city, but throughout the land.

Under the inspiring guidance of Coach Sammy Schoenfeld, the Center team has amazed its cage foes with its string of sensational victories and attendant championships.

Briefly, here is a list of the Center's accomplishments during the past ten years:

1. Three division championships in the Eastern Jewish Center League.
2. One inter-division championship in the above league.
3. Two Kings County A.A.U. championships.
4. Twice runner-up in the city-wide Metropolitan A.A.U. championship.

Fittingly enough, this year, which marked the completion of the first decade of basketball history at the Center, saw the team not only win the Division I title in the Eastern Jewish Center League and the handsome trophy accompanying the honor, but marked the first time that the team

completed a long and arduous schedule without suffering a single defeat on the home floor. As a matter of fact, the team lost only three games all season, and on subsequent occasions the Center five reversed the decisions. Thus B.J.C. can truthfully boast of having defeated every opponent it met, a feat few teams can boast of.

Climaxing the season was a novel post-season game which saw B.J.C. beat an Eastern Jewish Center all-star team on the night when honors galore were handed out. Members of the team not only received prizes for the league championship and special mementos of the occasion, but Hank Rosenstein, Jimmy Smith and Joe Kornblatt were also singled out for special prizes as being respectively the best player in the league, the one with the most service and the most improved cager.

Coach Schoenfeld indeed can look back with pride upon the many years of fruitful coaching. But even more important to Sammy has been the lifelong friendships and happy moments the job of coaching has brought him.

"I don't consider the calibre of a player as a player alone," Schoenfeld says, "but also his personality, character, and behavior. Those boys I have met and grown to love have become integral parts of my life, and no matter where they may be I shall always cherish their friendship. I also want to add that the cooperation of the basketball committee has at all times been most helpful to me."

As many of the coach's former charges lineup on the battlefield, Sammy is confident that the lessons taught them on the basketball court will stand them in good stead on the war fronts.

The Center basketball record began climbing to high levels some seven years ago under the leadership of Milt Levine. Of all the cagers now in the service, Milt is the top ranking man today, for he is a first lieutenant in the air force on the West Coast, happily married and the father of two children.

Other players of past years are doing good work in the service of their country. From the steamy, treacher-

*Continued on page 22*



**CENTER BASKETBALL TEAM**

Standing from left to right: Tuffy Walters, Eddie Rose, Al Roberts, Al Alberts, Sam Schoenfeld, Hank Rosenstein, Hy Gimplowitz, Norman Goldman, Frank Rose.  
Kneeling: Stewart Winston, Joe Kornblatt, Frank Rosenblum, Lou Lubin, Hal Judenfreund.



**JUNIOR VARSITY TEAM**

Standing from left to right: Murray Goldstein, Harry Judd, Sam Schoenfeld, Larry Goldstein, Al Goldberg.  
Kneeling: Jay Liebler, Danny Pressner.

# BROOKLYN JEWISH CENTER ACTIVITIES

## ***Rabbi Levinthal to Preach Purim Message This Friday Night***

This Friday night, March 19th, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "Haman of Old—and the Hamans of Today—A Purim Sermon." We trust that many of the members and their families will be with us to take new courage and to derive new faith from the old Purim message. Rev. Kantor will lead in the congregational singing.

## ***Late Friday Night Lecture Season to Close April 2nd***

Readers of the *Review* will please take note that our late Friday night lecture services are drawing to a close for this season.

On Friday evening, March 26th, Rabbi Mordecai H. Lewittes will deliver the sermon and will preach on the subject, "On the Road Back."

The closing service for the season will be held on Friday evening, April 2nd Rabbi Levinthal will preach.

## ***Tea for United Jewish Appeal***

The Eastern Parkway Women's Division of the United Jewish Appeal will hold a tea at the Brooklyn Jewish Center on Monday afternoon, April 5th. Mrs. David Spiegel is chairman of the E. P. Division of the United Jewish Appeal and chairman of the E. P. Group Hadassah; Mrs. William I. Siegel is chairman for the Center Sisterhood and Mrs. Samuel Lemberg is chairman for the Center Academy.

Please make reservations with the above chairmen or at the Center information desk. Minimum contribution \$10 per person.

## ***Condolence***

We extend our heartfelt expressions of sympathy and condolence to Mr. and Mrs. Samuel Koch of 368 Eastern Parkway upon the death of their daughter, Mrs. Sarah Solow on March 14th.

## ***Hebrew School and Sunday School***

Purim will be celebrated by the religious schools on Sunday, March 21st at which time a program of sound films will be presented. The program will include a sound film on Palestine and several comedies. The singing of Purim songs will be led by Rev. Samuel Kantor.

Students will gather in their classrooms at 10 a.m. and will be conducted at 10:30 to the auditorium for the Purim program.

A special exhibit of objects made in the Arts and Crafts classroom is being arranged by Miss Rose Meisels.

Parents of the pupils and Center members are invited to attend.

## ***Sisterhood Board Meeting March 25th***

The Board of Directors of the Sisterhood will meet on Thursday, March 25th instead of Monday, because of the Hadassah luncheon which is being held on Monday afternoon.

## ***Junior Congregation***

The following will participate in the Junior Congregation this Sabbath, March 20th: Shacharit—Joseph Newman; Musaf—Isaac Wechsler; Speech—Robert Goldberg; Summary—Judith Teller; Junior Usher for Friday night—Martin Katlowitz.

## ***Club Notes***

The Inta-League is planning a special basketball game and dance for Saturday night, April 17. Admission will be 20c (35c per couple). On March 13th, a successful "sing" was held. The Inta-League Girls are preparing a brief program in connection with Mother's Day. A theatre party for the near future is also being arranged.

The Maccabees report a highly successful basketball season. Eight games were played with outside teams without a single defeat. An oratorical contest on "Great Jews" was held recently and prizes were awarded.

The Candle-Lites are arranging a Purim party for Saturday, March 20. The officers of the Candle-Lites are: Harriet Nelson, President; Marilyn

Karlen, Vice-Pres. As part of their program the Candle-Lites have learned some Palestinian dances and have done special art work for each Jewish holiday. The Candle-Lites are applying for membership in the National Young Judea.

## ***Plan to Create "Rabbi Levinthal" Forest in Palestine***

A campaign to plant a forest on the land of the Jewish National Fund in Palestine in the name of Rabbi Israel H. Levinthal of the Brooklyn Jewish Center on the occasion of his 55th birthday has been initiated by the Brooklyn Zionist Districts. While the entire project will bear the name of "Israel H. Levinthal Forest" various Zionist Districts in the Borough will be represented through special groves named in honor of important Zionist leaders. Each Zionist District will assume a definite quota toward the fulfillment of the project. The official presentation is to be made in May.

## ***Make Your Reservations Now For the Schwartz Dinner***

The Testimonial Dinner being arranged in honor of Mr. Joseph M. Schwartz, former president of the Brooklyn Jewish Center, on Sunday evening, March, 28th, promises to be an affair of outstanding importance in the history of the Center.

Members are urged to please make their reservations for this dinner with the least possible delay. Reservations will be closed as soon as the capacity of the Auditorium is reached. The committee is planning a most interesting program of entertainment in which the following will participate: Rev. Rubin Tucker, talented young cantor and concert singer, and Miss Christine Carroll, coloratura soprano who appeared on the Texaco and other important radio programs. The dinner music will be furnished by a well-known orchestra under the personal leadership of Herbert Steiner. The price for reservations is \$5 per person. Dress will be optional. There will be no appeal for funds made at this dinner.

**Brooklyn Jewish Center Hebrew  
School Honor Roll, Feb. 1943**

**Class 1A**

*Scholarship*

Goldstein, Judith  
Klepner, Shirley  
\*Leibowitz, Anna  
Zohn, Herbert

*Attendance*

Levy, George  
Green, Stanley  
Heiman, Norman  
Bloomstein, Robert  
Monto, Arnold  
Brand, Kolman

**Class 1A-R**

*Scholarship*

\*Klepner, Bernice  
Druskin, Malcolm  
Mirsky, Daniel  
Natelson, Miriam  
Rabinowitz, Gerald  
Schnall, Judith  
Sirkis, Arthur  
Chalkin, Richard  
Racer, Estelle

*Attendance*

Lippin, Herbert  
Tenzer, Phoebe  
Weinman, Miriam  
Foy, Stuart

**Class 2A**

*Scholarship*

Schiller, Barbara  
\*Kaiser, Jerry  
Simon, Richard

*Attendance*

Rose, Stanley  
Nelson, Harriet

**Class 3A**

*Scholarship*

Heimowitz, Julia  
Ottenstein, George

*Attendance*

Wolfe, Rose May  
Zelvin, Eleanor  
Samuels, Robert

**Class 4A**

*Scholarship*

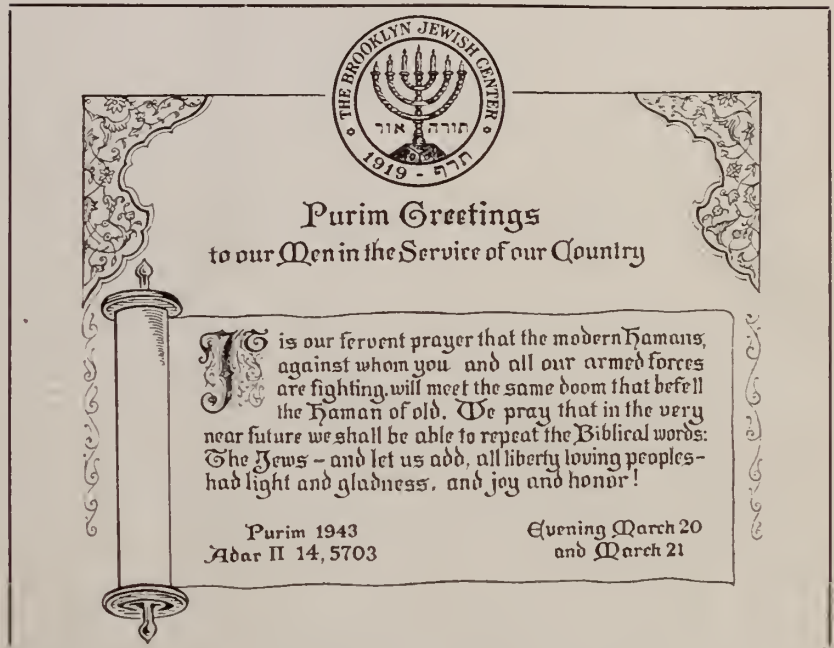
\*Jaffe, Julian  
\*Lipkind, George  
Shapiro, Lora  
Freilicher, Morton  
Green, Bernice

*Attendance*

Epstein, Bernard  
Buchman, Joseph

**CENTER PURIM GREETING TO THE MEN IN SERVICE**

THE following greeting was sent by the Brooklyn Jewish Center to the men serving our country, on the occasion of the approaching festival of Purim.



**Class 5A**

*Scholarship*

Berman, David  
\*Berman, Herbert

*Attendance*

Heimowitz, Lawrence  
Hammer, Sheila  
Miller, Allen

**Graduating Class**

*Scholarship*

Wojnilower, Albert

*Attendance*

Zevlin, Norman

\*Also Attendance

**Additions to the Library**

The following books have been acquired by the Center library recently and are now available for circulation:

Wide is the Gate—by Upton Sinclair

Brandeis on Zionism

Anti-Semitism—by Lee J. Levin-ger

Jewish Community — by S. W. Baron

Jewish Pioneers and Patriots—by Lee M. Friedman

Art in Palestine—by Elias Newman  
Memoirs of My People — by Leo Schwartz

The War and the Jew—by Vladimir Jabotinsky.

The Young Matriarch—by G. B. Stern.

**Personal**

Mr. Harry Zankel of 919 Park Pl. was named an assistant attorney general by Attorney General Nathaniel L. Goldstein. We extend to Mr. Zankel our sincere congratulations and best wishes on this appointment.

**An Important Request**

Membership cards for 1943 are now required for admission to all functions in the Center building. Members are therefore requested to please secure their cards by paying their membership dues for the current year.

## APPLICATIONS FOR MEMBERSHIP

*The following have applied for membership in the Brooklyn Jewish Center:*

Alexander, Arthur  
Res. 312 E. 21st St.  
Bus. Architect, 420 Lexington Ave.  
Single  
*Proposed by Jacob S. Doner*

Beldock, George  
Res. 225 Eastern Parkway  
Bus. Attorney, 205 W. 34th St.  
Married  
*Proposed by Nathaniel L. Goldstein*

Grabisch, Benjamin  
Res. 1531 Carroll St.  
Bus. Collection Agency, 305 Bway.  
Married  
*Proposed by Morton Klinghoffer*

Greenberg, Shepard  
Res. 486 Brooklyn Ave.  
Bus. Dresses, 501 7th Ave.  
Married  
*Proposed by Emanuel Greenberg*

Holtzman, Jack  
Res. 470 Sheffield Ave.  
Bus. Liquor, 543 W. 43rd St.  
Single  
*Proposed by Dr. Percy Lewis*

Karlin, Irving P.  
Res. 1349 President St.  
Bus. Pins, 155 Sixth Ave.  
Married  
*Proposed by Joseph Heller*

Kotkes, Murray  
Res. 860 Eastern Pkway.  
Bus. Nurses Uniforms, 1350 Bway.  
Married  
*Proposed by Jack Gross and Bernard H. Krumbein*

Muchnick, Meyer  
Res. 840 Montgomery St.  
Bus. Jobber of woollens,  
244 W. 39th St.  
Married  
Puchkoff, Theodore H.  
Res. 745 Troy Ave.  
Bus. Paper, 220 Kosciusko St.  
Married

Rubin, Milton  
Res. 1067 Lincoln Place  
Bus. Meat and Poultry,  
345 Rogers Ave.  
Married  
*Proposed by Joseph Goldstein and Mrs. Abraham Rothkopf*  
Wasserberger, Henry  
Res. 899 Montgomery St.  
Bus. Novelties, 90 Grand St.  
Married

*The following have applied for reinstatement in the Brooklyn Jewish Center:*

Blaustein, Carl A.  
Res. 1402 Union St.  
Bus. Attorney, 295 Madison Ave.  
Married  
*Proposed by Joseph Goldstein and Harry I. Greene*

Liberman, Harry  
Res. 1010 President St.  
Bus. Clothing salesman,  
79 Fifth Ave.  
Married  
*Proposed by Samuel Stark*

MAURICE BERNHARDT, *Chairman*  
Membership Comm.

### Sabbath Services

Kindling of candles at 6:45 o'clock.  
Friday evening services at 6:15.  
Sabbath services, Shabbat Zakor, Parsha Vayikra, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 6:15 p.m.

Mincha services at 6:15 p.m.

### Daily Services

Morning services at 7 and 8.  
Sunday morning additional services at 9.

Mincha services at 6:50 p.m.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

#### Machzrim

Presented by Mr. and Mrs. David Tanenbaum of 20 Plaza Street on the occasion of the birth of a daughter on January 31st.

#### Prayer Books

Presented by Louis Daum of 625 Montgomery Street in memory of his departed brother, Irving I. Daum.

#### Library

Berenica Grayzel  
Leonard Morris  
Dorothy Sholin

OUR ONLY STORE  
*Hyman Spitz Inc.*  
FLORIST & FRUITERER

1685 PITKIN AVE.  
Brooklyn, N. Y.

## WEDDING DECORATIONS Our Specialty

We Carry A Complete  
Line of

## Fruit Baskets

for every occasion

THE BROOKLYN JEWISH  
CENTER'S OFFICIAL  
FLORIST

TELEPHONE DICKINS 2-4000

## THE HUMANE WORK OF THE VAAD HAHATZALA

*Continued from page 6*

thousand persons, Rabbis, Yeshiva scholars, and lay leaders were thus enabled to concentrate in larger groups and continue their studies.

Aid was given by the Vaad Hahatzala to a considerable number of persons awaiting emigration possibilities in Morocco, Spain, Portugal, Switzerland, and other countries. Aid was also sent to refugees who reached San Domingo.

Perhaps the greatest accomplishment of the Vaad Hahatzala was to establish contact and effect a maximum of cooperation with officials and governments to discover the whereabouts of exiles, enable legal remittances of money, effectively transfer food and clothing, secure visas, certificates and exit permits. The State Department of the United States gave its utmost cooperation through its consulates in the various countries.

The Soviet Government has given assurances that exit permits would be issued to all possessing Palestinian visas. Contact was made with the governments of Great Britain, Poland, and South Africa with a view to a diplomatic exchange of the exiles in China and their transfer to England, South Africa and Palestine. Several families have been so exchanged and have reached Palestine and England. This exchange is conditioned on a maintenance and travelling expense guarantee of \$400 per person, which must be met by the Vaad Hahatzala, and a sum total of approximately \$200,000 is necessary to accomplish this work alone.

The United States Government has recognized the Vaad Hahatzala's efforts to aid these exiles and has given legal permission for remittance of funds and parcels.

The future program of the Vaad Hahatzala calls for a minimum expenditure of \$30,000 monthly for relief and maintenance, and \$350,000 for immigration, resettlement and rehabilitation—a total annual budget of \$710,000.

The Vaad Hahatzala aid was administered directly, swiftly, and at a minimum of expense. It only regrets and deplores the fact that lack of funds prevented greater accomplishments. We grieve for those distinguished personalities left behind because adequate

sums were not available at the moment needed.

Every Jewish community and every

individual is called upon to facilitate the work of this humane organization. The address of the Vaad Hahatzala is 132 Nassau Street, New York City.

## THE DUCE AND THE JEWS

*Continued from page 6*

North Africa have had their telling effect on Italy. Whereas the Germans, in the face of disaster, have intensified their brutality against their own people and have given freer vent to their blood-lust in all occupied lands, the Italians have eased the rigors of their regime, at least as far as their own people are concerned. The Italian press and radio are now using honeyed words in calling upon all Italians to come to the aid of their nation, because "now the life of all Italians are in danger." "Perhaps we have committed some mistakes in the past," Mussolini's *alter ego* pleads in the columns of the *Popolo D'Italia*, "but this is not the time to speak of them. We promise to atone for everything and to everybody. Let us all help to save Italy! It is not Mussolini, but Italy. We call on all, *without distinction as to faith and race!* We have

prosecuted our opponents within the country. There are Fascists who believe that the hatred of these Italians for us is forged of the same metal as the hatred of the Jews for us, but we believe that they have not become so blinded by their hatred as to wish the destruction of Italy, and that is indeed the threat facing us. We call upon all Italians, to close their ranks and present to our enemies in this historic hour a united Italian body fighting for the life of Italy!"

Thousands of anti-Fascists have recently been quietly released from Italy's prison-camps as a result of the Italian reverses. The dauntless rabbi of Florence was one of them. He is back at home, though not occupying his former rabbinical position. Fascism hasn't toppled over yet, but the "end of the beginning," as Churchill so happily phrased it, is here.

## THE CHALLENGE TO ORGANIZED RELIGION

*Continued from page 11*

and appreciate what democracy means by stating what its opposite, autocracy, means. Autocracy has to limit the potentialities of men it will permit to develop. It cannot let all thought have free utterances, since some will go counter to authoritarian decrees. In order to survive, autocracy must see to it that its one point of view, its one pattern of life, prevails. It must be monolithic, made of a single unbreakable hardness. Democracy by contrast is pluralistic. Thinking Americans no longer—if they ever did—view Americanism as something uniform or homogenous. The melting pot idea is neither workable nor necessary for our national development and greatness.

The scope and substance of religion are age-long problems which ultimately are based upon certain definite universal experiences and facts. Man is born of woman, grows and withers like the grass. Whence and whither and why? The problems of fate, the yearning for the perfect, immortality, duty, awe, freewill, and reverence follow inevitably certain lines, conform to type and category because

they are universal problems. Whenever thought lived and functioned it turned to the scrutiny and analysis of experience and to the solution of the riddles of the universe.

Humanity in its upward climb from jungle and cave has made great conquests in the realms of art, science and spirit. The course has been bloody, tortuous, and punctuated by many backslidings. Totalitarianism and Nazi ideology mean the renunciation and extirpation of all the gains of the human spirit. This is the basic issue of the present world war. But it must be condensed into simple everyday terms understandable to all.

Vice-President Henry A. Wallace has found the simple terms:

"Now is the time, while this war is being fought, to make real the promise of America, that equity will be granted to every citizen upon the earth of whatever color of skin, allegiance of faith, size of purse, origin of nationality. The prophetic leadership and the moral suasion for this part of the struggle must come from school, home and town meeting house, and first of all from church, cathedral and synagogue."

## THE SANDWICH MAN

many, Althausen remained an island of fraternity and peacefulness, prohibiting political agitators from entering the city and disturbing its harmony. In 1932, on the occasion of Heymann's seventieth birthday, the *Althausen Zeitung*, now a full-fledged daily with three editions, issued a special number in honor of this man, and its leading article was written by the son of the editor who many years before, had attacked "the wicked Berlin Jew." In his article he suggested that Althausen should be renamed Heymannstadt.

Less than a year later, however, Althausen, like the rest of the German Reich, was in the hands of the ugly, moustached bellowing man who had assured his ever-increasing audiences that he would give them the moon. Hardly had the mayor of Althausen and the editor-in-chief of the *Althausener Zeitung* been ousted from their positions, and the decent police replaced by Herr Hitler's stormtroopers, than a stranger appeared in Heymann's office, declaring that he would like to buy the Chemische Werke. Whereupon the industrialist, in his usual calm manner, declared that the sum mentioned would not even cover the cost of the machines he had installed thirty years ago, and that he would not part with the factories, the essence of his life, in any case. Four days later the stranger reappeared, this time in the uniform of a Gestapo officer, and accompanied by half a dozen soldiers, all shouting to the old man that he must hand over the plant and all his personal belongings within thirty minutes.

Heymann was no coward. But he knew that this criminal horde meant business. There was no escape for him, a Jew, in the Third Reich. He could, perhaps, appeal to the High Court of Justice, or to the Fuehrer himself. But why delude himself? There was more justice to be found in the jungles of Africa than in what had only recently been the nation of poets and thinkers.

The Nazis were generous enough to permit him to deduct a small sum from his bank account, although they were surprised to notice that his private property was comparatively insignificant and that his home was of Spartan simplicity. Thereupon Heymann rented a room in one of the poorer sections of the city, and Gerst-

ner, head of the workmen's council, had some difficulty in finding his former employer.

Herr Heymann," said the laborer, slowly and slightly embarrassed, "we need not tell you, that the overwhelming majority of us workers of the Chemische Werke are as bitterly opposed to National Socialism as are most of the citizens of Althausen. We know that the new masters deprived you of all of your belongings, and the workmen's council, at last night's session—perhaps the last we shall ever have—decided to do something . . ." He took an envelope from his pocket and handed it to Heymann.

"You are wonderful, boys," Heymann said, visibly moved, and returned the bills. "But please, don't be foolish. Take the money back. As for myself, they let me draw enough from my confiscated bank account to live on for at least three months, perhaps even a bit longer, since I am no spendthrift. Besides, I never accepted any money without having worked for it."

"But Herr Heymann—you deserved it. If we can help you with a few thousand marks, this would mean little compared with what you've done for us. The children's home, the library, the dental clinic, the swimming-pool—"

"Stop praising me, Gerstner. I don't want to listen to my obituary. I'm not dead yet. A man of seventy must still be able to make a living, somehow—even in the Third Reich."

"My dear Sir — no factory will employ you as an engineer, no office as a clerk. Your face would betray you immediately—"

"My face—my face! But what about some job which does not require showing my offensive face? Suppose—"

Gerstner finally abandoned his attempt to dissuade the stubborn old man from pursuing the plan he had suddenly formed. He even consented to help him despite of the risk for both of them. Through the employment office of the Chemische Werke he secured a special job "for a nice old man whose son died for the victory of National Socialism." Somehow, he managed to spare his protege from appearing before the ever suspicious boss of the German Labor Front. In short—Heymann became a sandwich-man.

The short man completely disappeared under the huge cardboard box in which he paraded through the streets

*Continued from page 12*

for eight hours every day. It was a copy, enlarged a hundred fold, of the yellow two-pound packages produced by the Chemische Werke for the benefit of sickly children. Youngsters danced around this perambulating advertisement, laughingly pointing it out to their mothers. Heymann would wave to them kindly, even though, through the two small holes in the cardboard, he could notice that some of them wore the uniforms of the Hitler youth, while their parents adorned themselves with large swastikas. Nobody paid any attention to the humble old man who, during the day, appeared on the streets only under the protection of his yellow tarn-cap, but he himself was a curious observer of the scene. He saw streets crowded with marching men and the walls covered with huge posters attacking the Jews, or the democracies, or the free masons, or all of them. One grey November morning the sandwich man learned that Herr Goebbels had ordered all male Jews in Germany thrown into concentration camps, and all synagogues levelled to the ground. Then another day came when the young men of the city, clad in smart field grey uniforms, marched to the Eastern Railway Station, shouting jubilantly, "We are marching against Poland!" as though they were going to a great feast.

After a time many women walked through the city, sighing and looking distressed, as though they had forever lost something precious — but they were forbidden to wear mourning. The number of unhappy women would increase after another group of men joyously shouting: "We'll beat France!" had left for the West, and after a third group, howling, "We'll crush the Russians this summer!" had again gone East. One night, hundreds of airplanes appeared over the city, laying waste some of the finest buildings but, mysteriously enough they missed their main target, the Chemische Werke, which continued to function at high gear, as though the good old world of peace and decency which had borne it, was still flourishing.

Heymann, the Eternal Jew, continued to walk through the streets which had lost most of their gayety and liveliness, walked and walked under his protecting advertisement, the hidden conscience of his time. Men became

scarcer in the factory and their places were taken by prisoners of war, Frenchmen, Yugoslavs, Poles, and Russians, who were driven to their work-shops with whips, like cattle.

Heymann was eighty, but he still felt strong. He had a faint hope that he would live to see the fall of the hated regime and the return of a world that would protect the meek and banish the wicked. One day, however, he had a sudden heart attack while trudging the streets, and had to be taken to the nearest hospital.

This happened to be the magnificent workers' hospital he had founded for his employees twenty years ago. The head doctor, himself an elderly man, recognized the octogenarian at once. He knew that the former industrialist would not live longer than a few months, at the most, and wanted to keep him in the hospital as a patient, so that he might end his days in peace. But a younger member of the staff, who, like the rest of his generation, completely lacked the sense of honor as well as of pity, demanded, upon learning who the unique sandwich-man was, that the criminal Jew should immediately be delivered into the hands of the Gestapo. This had to be done.

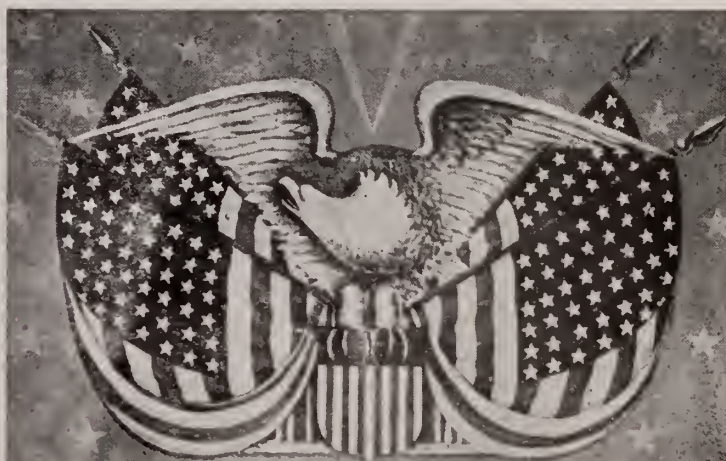
Heymann died, on his eighty-first birthday, after the Geheime Staatspolizei had failed to extract from him through third degree measures the names of the disloyal Germans who aided him, ten years ago.

When the second heart attack occurred, no medical help was necessary.

• • •

### 1700 RABBIS IN THE UNITED STATES

Increasing opportunities in the Rabbinate are indicated in a study made by Dr. Lee J. Levinger, entitled "Professional Aspects of the Rabbinate." An important new outlet for American Rabbis, has been furnished by the B'nai Brith Hillel Foundation program, which has established centers in 75 colleges. Other opportunities have arisen through the demand for chaplains in the armed services, the establishment of new congregations in small communities, and the trend to assistant Rabbis in the larger congregations. There are approximately 1,700 Rabbis in the country. Only 60 per cent of the congregations engage Rabbis. The average salary of a Rabbi is about \$2,400 a year.



## SERVING OUR COUNTRY BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Alpert, Hyman	Kaplan, Leonard, Cpl.
Bammuth, Jerome B.,	Karron, Murray
Cpl.	Klein, Judah
Canihi, Joseph	Kreiger, David
Doblin, William	Lesser, Al
Engel, Myron	Lesser, Seymour
Farland, Leo	Levin, Morton H.
Forman, Howard L.	Levinthal, Lazar E.
Friedman, William,	Levkoff, Henry S.
U.S.M.S.	Orloff, Joseph,
Gerson, Tobias	Master Sergt.
Gluckson, Al	Palevsky, Leon
Goldstein, Moe, U.S.M.S.	Pomerantz, Howard Edw.
Grabisch, Gilbert	Ribakove, Lionel A.
Green, Jerome B., Ensign	Schwartz, Irving
Greene, Gilbert R.	Sodokoff, Charles
Gross, Nathan, U.S.M.S.	Stelzer, Seymour
Hahn, Philip J.	Tager, Milton, Lieut.
Hirsch, David, Cadet	Weinstock, Harold J.

## ARE THEY THE CHAMPIONS, THOSE B.J.C. BOYS!

*Continued from page 15*

ous jungles of New Guinea, where Milt Gimpowitz is making the Japs feel sorry for themselves, to the barren wastes of Alaska, where Sid Katz is seeing duty, Center boys are taking the fight to the common enemy. Among those we can recall off-hand are Jimmy Smith, now at Fort Ontario, Mac Tishler at Camp Pickett, Irwin Witty, son of the popular and hard-working Al, in a bombardiers' school in Texas, Irwin Schneider, at Curtis Bay Coast Guard, Ensign Israel Seeger, soon to become a junior grade Lt. on the high seas, Wilbert Falk, Leo Merson, of the Maritime Service, Al Goldstein, Sid Rabinowitz on government duty in Hawaii, and others.

A number of the players from this year's team are now preparing for the great offensive. No less than seven of the squad of 15 have donned khaki, and more are to come. Members of the 1942-43 team, which Coach Scho-

enfeld rates as strong—on its record—as any team which has represented the Center, are Captain Frank Rosenblum, Lou Lubin, Norman Goldman, Harold Judenfriend, Eddie Rose, Joe Kornblatt, Al Roberts, Al Alberts, Stewart Winston, Max Freedman, Iz Kassoff, Wilbert Falk, Jimmy Smith and Hank Rosenstein.

Of this crew, Judenfriend, Alberts, Winston, Kassoff, Falk and Smith are doing their part.

It is significant to note that while other institutions have been compelled to curtail and even halt basketball activities because of the shortage of players, the Center has thrived and carried on magnificently in the face of serious obstacles.

Emulating their older colleagues, the Center Junior Varsity team went through one of its most successful seasons losing only two games out of eighteen.

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### *Congratulations*

We extend our hearty congratulations to Mr. and Mrs. Barnett Reibstein of 377 Montgomery Street, parents of Mrs. Seeger and Mrs. Witty on their 50th wedding anniversary which was celebrated on Sunday, March 14th.

### *P.T.A. Meeting of Sunday and Hebrew Schools March 24th*

The Parent Teachers Association of the Hebrew and Sunday Schools will hold its Purim meeting on Wednesday evening, March 24th at 8:30 o'clock. Refreshments will be served. All parents are urged to attend.

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ities in all parts of Brooklyn.

## Honor To A Fine Citizen

On March 28th our Vice President, Joseph M. Schwartz, will be honored by the Brooklyn Jewish Center at a dinner celebrating the completion by Mr. Schwartz of ten years service to that institution as President.

Consolidated is very proud that a member of its organization should have so distinguished himself as a communal worker as to earn the affection and admiration of such a notable institution. We offer our felicitations to Mr. Schwartz and to the Center, and wish both the able and devoted servant and the cause he has made part of his life work continued achievement.



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HARRY STRONGIN, President



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